The Noninherent-Analytic Inner Philosophy: Of Nonexistence and Negligibles.

March 4, 2026

1 Introduction

You are not a whole. You are not a partial. You are not a nothing. Your presence is fleeting. I can make orders that make you lesser, I can make orders where you dominate. But none of those exist in reality so they are equally meaningless. You cannot be found and yet by inferential ways your limits or your boundaries can be tested, confirmed, and validated. You can, and all that makes you up, and must be bounded but the limits of your interactions are beyond your earthly understanding, given as a nonclosed body system containing mass you are contorted by the force of unseen galaxies and your electrons are spun by untraceable electromagnetic fields. You sit, stand, or lay down on an oblate spheroid of heterogeneous material that travels through the universe at a staggering 600 km/s. Yet you feel none of it, for if you did that would surely mean the doom of all you know and love on Earth. You are a blissful ignorant unaware of real dooms yet distracted by trivialities. And the only thing epistemology can explain to you about yourself is a philosophy made by other imperfect and fleeting things.

The most fundamental idea of your life, your existence, can be refuted with one concept that sits outside all maths (known and countable). The definition of existence as "the state of being, existing, or occurring; beinghood" is an empty vessel of convenience. I won't bother defining "be" as this word has so many meanings it is meaningless. Nonetheless, I will show by inherency you are noninherent and that violates existence. And can never be otherwise. And it's wrong.

Ideas turned into a mental object that people consider, modify, and explain are mostly based on existence. Like the idea of gravity. Gravity has a set of ideas, concepts, rules, math and so on that are all packaged into the philosophy of gravity. But gravity doesn't "exist" outside other forces known in the common vernacular as the "standard model." But gravity is like every object we know it's an incomplete without the rest of Kant's architectonic, it lacks what they don't mention. What most people that taught you stuff never revealed is most of the things we claim are true are probably true or are as true as we can understand them, not ACTUALLY true because they don't have a way to

make it certain. That is the peril of all knowledge based on analytic *a priori* facts, as Kant warned. This honest withholding of doubtful validity comes from arrogance[1]. It is prideful to assume YOUR ideas are better or more complete than others without tribunal to proves them without doubt. Few scientists have the willpower to defend in public incomplete or fragile philosophies.

What I mean to propose is a set of ideas that can help you understand all the others. It is based on the single most provable idea: noninherent-existence. In the most basic presentation that just means you or any thing relies on a host of other things to be. Without them you can't be found. Without others those can't be found. *ad infinitum*. Like you, any theory can then be made accepting there are still others, perhaps not known, that undergird[2] them.

Why is this important to you and your time? The ideas we base our life on get stuck inside dogma[3] and there are few attempts to correct any philosophy. It is very hard to satisfy both sides of any philosophy: the empirical wants to see a number, the qualitativists[4] want you to satisfy a dubious condition. Neither side is complete and ergo neither side can be correct but still they rage at each other. The organizing principles get swapped out, branded a new way, and then most of the ideas are recycled. But the ideas can't solve reality without a new way not more spin. The gap never closes because the debate isn't about being right just comfortable. All philosophies are inevitably wrong but none refuse to accept the other sides' valid criticisms. The defense of all of them is religious not rationale. Religion favours emotions over true reason. Belief is a copout for effort. Allow me to present all sides are wrong, especially me. The only distinction is my humility is a feature of my inner philosophy not a bug.

An answer to the existence question can be found within Charles Sanders Pierce's[8] ideas assisted by Kant[4], Wittgenstein[11, 12], Marcus Aurelius[1], Sowa[7, 8, 9, 10], and and many others faded into the distance.

Let me divert from the rigour of formalizing what noninherent-existence means by just waxing poetic about you and what the "you" means. Let's start from what you think you know.

Let me call you Ralph, for Ralph Wiggum, because when we peer into the determinism of the universe and try to extend metaphysics we are all little more than any bewildered 8 year old boy.

Ralph as a unit cannot be found. If I cut your arm off, are you still called Ralph? Yes. So what did that arm mass have to do with you? Your analytic network of things connected to others just suffered a monumental loss of nodes, your arm now fallen, yet we can still find you, Ralph. You exist but you aren't an entire graph, order, nor a magnitude? How?

You drink a Coke, are you a greater Ralph? No. You aren't the sum of your atoms, you aren't your mass with your piss or without it. Orders, sets, and

[1] A type of extreme or foolish pride in which someone feels much superior to another.

[2] To give fundamental support; provide with a sound or secure basis; provide supportive evidence for.

[3] A doctrine (or set of doctrines) relating to matters such as morality and faith, set forth authoritatively by a religious organization or leader.

[4] Of descriptions or distinctions based on some quality rather than on some quantity.

graphs can be used to describe you but each and everyone cannot discover you. Nor can they explain nor encompass you, in any way, day, or fashion. The exact makeup of Ralph by those existence axioms varies instantaneously yet no one confuses which you is you. If you lined up a billion variant Ralphs from time history and declared them equivalent[5] you'd be put in a math asylum[6]. Like saying 4 = 6 = 9 = -1222. Then how can any of them be you? None of them were you because you are a name applied as an ablation to many many other things. Noninherent-existence doesn't rely on those axioms. Nor existence.

If your soul can escape when you die, why can't they jump out before your car hits the wall? Linked and yet fatalistic? God has a dark humour? Perhaps.

Ralph's arm lay cold on the bloody floor near his sky-facing eyes, so where in the chalk outline does Ralph begin and where does Ralph end? In time or space? Can't people subjectify each their own satisfactory limits to Ralph? Yes. So which one is CORRECT? NONE. Ralph was never all there just his pieces. And his soul flew off, or something. Doesn't that extend him indefinitely? Does saintly Ralph exist without his soul, or body without soul? How did that soul appear before you existed?

I can continue to present riddles and paradoxes *ad infinitum*. But I feel my point is made. There is no philosophy: analytic or qualitative, empirical or positivist, or even kooky Žižekian, that can approach the description of even one "existent object". And that's not even touching Lacan and the fact language is by it's own right a product of mental illness[7]. And therein lies the problem for life, we struggle confused with missing meanings based on terrible models that philosophers are mute to assist in taming. Or expanding. Or improving.

Math does only slightly better.

Mathematicians are the best philosophers on the planet but each one diverges to an internecine war of formalities and conventions. And then they forget what the point of it all was. The truth is that with all formalities one can impose rigour one leaves entire galactic vistas of reality uncovered. Something no alive philosopher can be guilty of possessing. Nor demonstrating.

So how does one approach explaining you and what you are without endless similes and paradoxes? One adopts the least restrictive mechanism.

Let me diverge for a second to make it clear I am a polymath, an electrical engineer, a soldier, scientist, creative, malcontent, father. I have worn many uniforms and forged into many kinds of battles. My mind sits in no camp and defends no banner except pragmatism and *Vernunft über alles*. I was a rabid adherent to the religion of mathematics, until I saw just how implausible some of the conceited assumptions / axioms / conventions are. I read Kant. I read Wittgenstein, early and late. I felt defeated by the dogma I'd donned day after day like armour, but then I realized it was merely a paradigm shift to a more pragmatic way. I read Charles Sanders Pierce (CSP), and realized how similar he trod the paths of Immanuel Kant. I'd gone in a circle. And then I knew how I'd help. They were all right because each in his own way admitted they were

[5] Of two sets, having a one-to-one correspondence.

[6] AKA Philosophy Departments.

[7] Read "The Function and Field of Speech and Language in Psychoanalysis."

wrong. And so is every other philosopher. And every philosopher will be wrong until Kant's architectonic is fully assembled.

Making clear where one's ideas begin and end makes it easy to construct therefrom. It is the value why reason trumps belief, we all conduct intellectual capitalism to pick and choose what works from what is on offer.

This one is forged directly from metaphysics and is designed OUTSIDE of any mathematical form. It doesn't represent what one would call a philosophy - a pervasive system that admits of universal truths for this and every world (the way old people would declare this and every universe).

The basis of presentation in a rigorous form is the confinement of a philosophical idea to a mathematical boundary.

It works at the level of a logic when you consider it like a painting: given some outer symbols and markings you can see what the state of all announced variables in the painting is and make any kind of reasoning upon it. It works at the level of a calculus when you unbind the frame to consider moving variables and spaces flowing under common boundaries. You can use a microscope to see inner philosophies. This paper sets out an inner[8] philosophy[9] that leverages Charles Sanders Pierce (CSP) existential graphs (see Figure 1) by reimagining his diagrams with an essentialized sign, a newly created negligible boundary, and noninherency as the sign operator that colocates all in the universe.

1.1 What you will learn

What this paper teaches, more than disillusioning you about your present knowledge, what you assumed or believed but were unarmoured to defend, is what is the best way to present and critique knowledge. I want to assure you that MOST of your knowledge should remain IN TACT. However, as a difference to how you STRUCTURED that knowledge in your mind (your hardware is your brain, your software is your mind) this paper makes it clear that KNOWLEDGE is STRUCTURE and the way to adapt and adopt new knowledge overtop your prior knowledge is to present and maintain your knowledge in DIAGRAMS. The ideas are common, even in various noncommensurate[10] theories based on various axioms. What will change if you accept this inner philosophy is you will make YOUR understanding clear and others will be able to understand THEIRS better through your knowledge. How revolutionary! This is entirely revolutionary to the wasteful and nonproductive journal process. We aren't in the business of making things people won't read because secretly they don't understand. Or care.

What is different in the knowledge you possess, from one expert to another on the same topic, is the MINOR changes or modifications from one diagram

[8] Being or occurring (farther) inside, situated farther in, located (situated) or happening on the inside of something, situated within or farther within contained within something.

[9] An academic discipline that seeks truth through reasoning rather than empiricism, often attempting to provide explanations relating to general concepts such as existence and rationality.

[10] NOT of a proportionate or similar measurable standard.

to another. What is missing, what is misdefined, what is connected one to another, and so on, which while many are the ONLY difference between one person's model and the next. No language based first order logic is as intuitive.

The way one advances humanity is to present and maintain knowledge is structure form that anyone can consider and changes. With the inner philosophy, you will expand knowledge by presenting ideas and HOW to vary the structure around your knowledge by diagram change. That was Charles Sanders Pierce's dream.

1.2 Charles Sanders Pierce's Sign, Boundary, & Negligible

When Charles Sanders Pierce (CSP) made his semiotic discovery, diagrammatic logic, and Existential Graph (EG) system, he went many years trying to expand it with limited success. Here is one (Figure 1) expanded and computed by the ablest CSP researcher John Sowa.

I won't go into detail about the logic of his graphs here because it's a tangential issue and involves a set of rules and assumptions that even great CSP scholar and inventor Mathematician John Sowa[11] doesn't fully encompass in a full book but suffice to say they can and may be altered, the rules, syntax, and grammar (or algebra or calculus) may be altered to make different interpretations and outcomes different. But here is what the essence of CSP's work means:

The cut (boundary) and double cut (double boundary) embody what a sign does, but essentially not the way he imagined them. A sign with no other axioms is a boundary[12].

1.3 What CSP Missed

Figure 3 shows the sign of CSP EG was actually embedded inside the boundary wall/sides and has two equivalent (as in alternate interpretations that change nothing inside CSP's alpha / beta / & gamma EG grammars nor answers) but explain the near fundamental concept of colocation when governed by directionality and prior location.

In Figure 1, we see CSP inadvertently created a non-sign-potent region is all his graphs with an assumption they were negligible (hence the name consistency) in consideration and therein lies the discovery.

This Figure doesn't just reimagine CSP EG, it allows one to instantiate sign boundaries from within negligible regions of any diagram. There is no imaginable limit to the sign operator and sign boundaries (many sign operators yielding many intra-sign boundaries) so long as they are developed from a negligible region (defined later).

[11] Refer to Sowa's Great Improvements: Sowa, J., 1984, Conceptual Structures: Information Processing in Mind and Machine, London: Addison Wesley.

[12] The bounds between things represented in a dividing line or location between two areas.

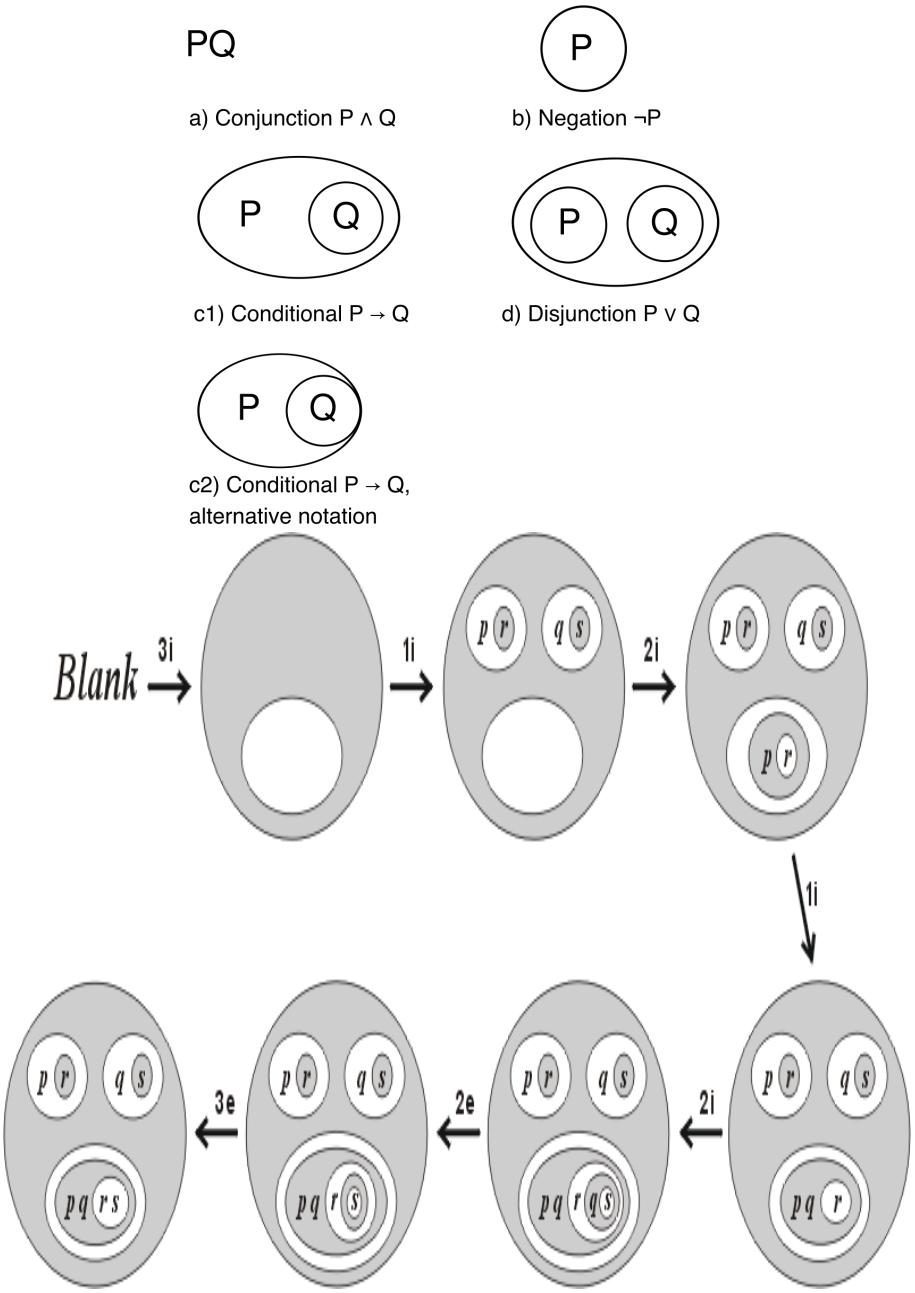


Figure 1: CSP Existential Graphs: (TOP) Charles Sanders Pierces Existential Graphs (EG) in alpha rules EG presenting a direct linkage between First Order Logic as you were taught and CSP's EG in one-to-one correspondence. (BOTTOM) as masterfully operated by Mathematician John Sowa: in this alpha form of CSP's Existential Graph two double cuts with logical monads (antecedents in first order logic p,q,r & s as separate truth objects) are placed on successively set sheet of assertion (the grey and inner white circles) and then CSP's Rules are applied in successive steps (new sheets of assertion with altered antecedents) forming different logical statements as first order logic. Existential graphs are remarkably efficient and easy for any to understand.

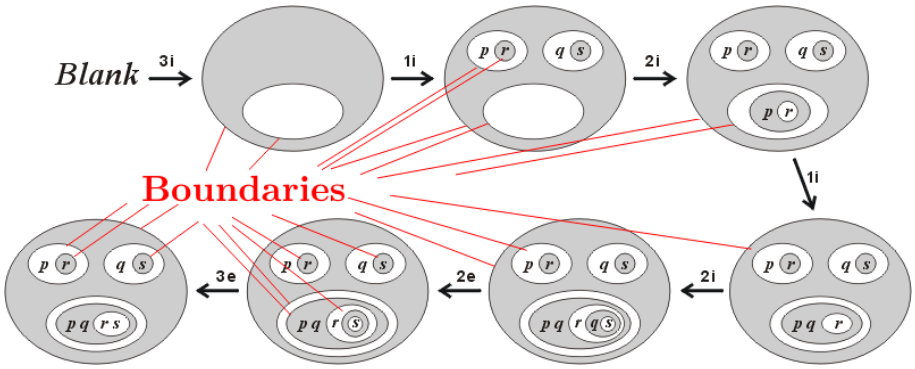


Figure 2: CSP Existential Graph Negligibles were always parts of CSP's works, only never elucidated. This paper inserts formalisms all within the boundaries of CSP's work.

Because of this Figure, you can imagine the concept of colocation as a zero-dimensional nil-operator sign. The basic state of colocated objects is logical negligible. Not null set, or other math axioms. From negligible they are charged escaping negligible.

2 The Analytic Groundwork

This inner philosophy has some outspoken and clear fundamental assumptions. The word thing is a magical placeholder for talking about other things with no defined rules about things. I need a way to point at ideas from a nondetermined viewpoint.

Secondly, an inner philosophy isn't concerned with meanings. If you change the words and definitions but connect the concepts the same you arrive at a structural identity[13]. This work doesn't bow before language as the arbiter of all. That's everyone else's failure. Read Lacan[6].

From this mental groundwork we build the noninherency framework.

2.1 Object and Morphism

Here are the two things that we recognize as distinct. An object which you can think of as a thing, a place or an idea (see Figure 4). And a morphism[14] which is any kind of transition from one object to another and so on in comparison to objects. These definitions are the most loose and unclear because as a way to describe anything that you might use them for is an impossible task *a priori*[15]. Like many of the assumptions strewn about science. There are many concepts

[13] A mapping which always holds true regardless of the choice of input objects.
[14] This creates an *a priori* distinction I cannot escape.
[15] Presumed without analysis.

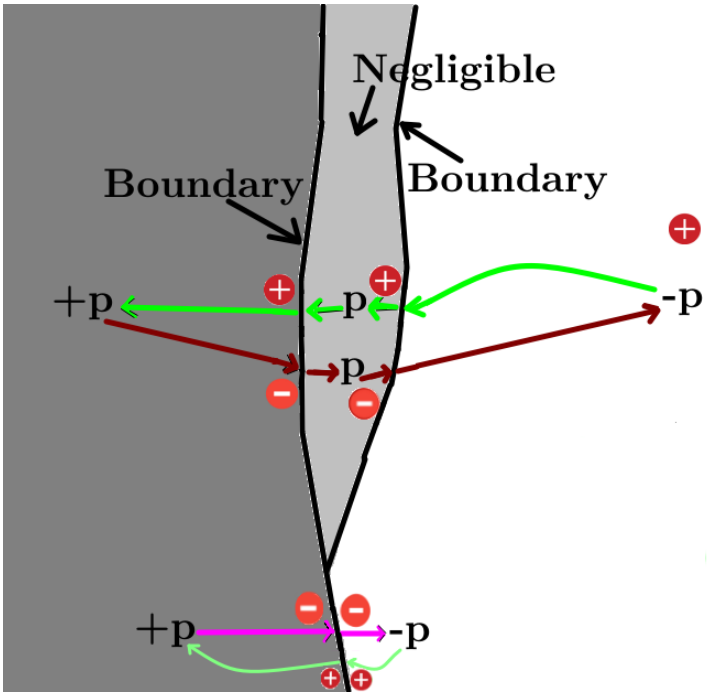


Figure 3: The Boundary As Sign Annihilator and Anti-Annihilator Process: Sign annihilation is defined here as sign removal before crossing a boundary. Sign annihilation is defined as sign insertion on crossing the SAME/DIFFERENT boundary of same negligible region. Along a CSP EG diagram but with a nonzero scaled negligible region presented on the top of the image and differently a zero scaled negligible region where one side acts an annihilator and anti-annihilator respectively at once. On the top a p+ moving left to right annihilates on + sign on entry to the nonzero region, becoming p, and then anti-annihilates a - sign to become -p on the other side. Reversing course and direction amounts to opposite sign annihilation process (-p to p to +p). In the bottom a p+ on the left undergoes a double-annihilation traversing left to right ; respectively the opposite double-annihilation with reverse direction (-p to +p). This represents the basics of colocation operated on without a calculus or any math. But this diagram annunciates CSP's beliefs EG held more diagrammatic significance and meaning than any language logic fetish most logicians most philosophers fixate on.

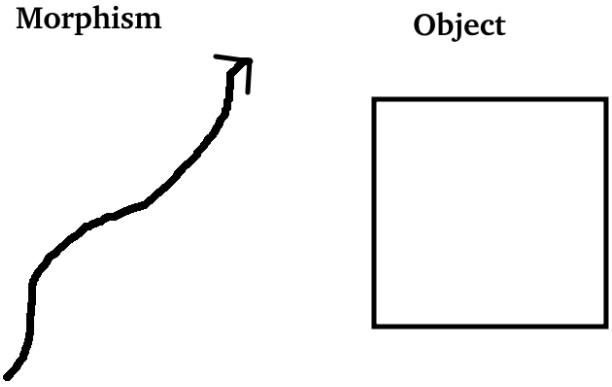


Figure 4: Object and Morphism in no particular order; there are no express rules applied to either. The format can be up to you

like infinite networks but many more people haven't thought of yet but good ones are things like electromagnetic fields which are energy like an object and cover objects over space so really seem like objects themselves. So anyone that proclaims x is always an object and y is always a morphism can't really be serious. When one starts out with analytics assumptions hide truth. When one is experienced one holds doubt. With good reason.

We separate no ideas from objects. Both are object things. In your mind ideas are colocated. In the universe objects are colocated[16]. Your mind is colocated within the universe. QED – *Quod Erat Demonstrandum* (as it is demonstrated).

Here is a fundamental flaw with this demarcation of object and morphism. The idea of a morphism is an object. And the action of a morphism is an object. And an idea about action is still an object. So either can be made to appear as another when you define things differently. But the in-the-universe morphism demands location changes in the universe alone. And you will encounter things that appear as the other.

I will introduce two derived objects from these later, but these alone explain a lot at the simple 2-object notions like a work of black and white, 1-bit pixel resolution, on and off. Very simple logic. Sadly, most philosophers talk and talk and talk but they form meanings no more complicated than 2-ontologs. So they haven't evolved from Plato. This is why an inner philosophy is better.

2.2 Noninherency

The basis of all life, the universe, & all thought in any metaphysical system must be attached to everything else. It will be beyond possible for any race, species, or deity to puncture the universe with a thing that sits outside it. That goes for magic and phantom realms also.

[16]Defined formally later

noninherent[17] There is no idea, thing, object, morphism, sign boundary nor negligible that can "exist[18]" by and of itself.

We can't talk about signs, boundaries, or negligibles yet because we don't have an analytic framework. They are advanced objects that can act like morphisms. And objects. And morphisms of objects. And objects of morphisms.

Isn't that easy? But herein lies where all confusion and regress happens. When one defines things and how they interact you are deliberately making clear where they don't work. Because the rules and the things are glued together a particular way.

Back to noninherency. We are presenting a notion of location in regards to other things. Without clearly defining what's a location. It is an abstract[19] location. The moment one applies rules to locations you lose analytics on some locations. They are then no longer abstract - free from restrictions or rules.

That doesn't mean anything can't merely be coincident, in the neighbourhood, parallel, juxtaposed, perpendicular, along for the ride, nearby, far away, or any other notion of belonging or not belonging[20]. We obviate any metrics or associations as bound in the meaning.

Figure 5 is the essence of inherent idea, inherent object, inherent morphism: they are all self-referencing and cannot interact. Inherent is the opposite notion to both equivalent and nonequivalent when considering language logic, in that if there were objects to rank, order, equate, and so on then there would be a linkage by some rule for them. Putting inherents in a form with noninherents is a contradiction. It is the notion of anything that cannot be in anyway be colocated.

Think of the opposite: consider all the ideas in your head. They exist in your mind, they may or may not interlink in a structure, but they are colocated[21]. They rest in your brain like eggs in a fridge. And you can find them, even years later. Therefore like the universe there are more things/ objects/morphisms around us than we acknowledge and consider but we don't question their colocation. But this also brands everything else (as non-colocated) as possibly beside what we know and see.

This is a fundamental synthetic *a posteriori* truth but can only be found once you are in the universe, can think, and can declare what is true of all things. Feats beyond most philosophers.

But here is the kicker. It is always true. It can never not be true. Before one thinks about the universe everyone assumes everything in the universe cannot be outside of it. It is a universal association. Defining a universe of any kind and notion locks in colocation.

It is also an analytic *a priori* in truth because it can never be falsified unless one finds a morphism or a thing that cannot be colocated. It is an assumed

[17] Naturally NOT as part or consequence of something.

[18] Applying your preconceived existence notion not what sits within this paper.

[19] The theoretical way of looking at things; something that exists only in idealized form.

[20] Absence of belonging; the state of not being (recognised as) a member of a community, etc.

[21] To locate or be located at the same site, for two things or groups, military units, etc.

thing before one starts thinking in science. This seems like a truism, an obvious truth but try for hours like I have to develop falsifiable test that disproves this. If it is in the universe it is colocated. The only way to demonstrate an inherent morphism[22], more clearly a self-inherent morphism is to find something that can't be located nor attached to nothing BUT ITSELF. Find a force outside the universe. In order to falsify it one must find magic. One must find a deity. One must find a monster. One must find a ghost. One must find a spirit. But even then, it cannot be located anywhere near the universe. See the problem? Sure, people believe in them but to touch one demonstrates inherent existence then it's a truly epochful event. You have captured a god. You would be the most significant philosopher in all of time in any universe.

Inherency is change without change. Location without a local. Identity without a unit. Structureless structure. Meaningless meaning. There's no there everywhere.

And this is why and what Immanuel Kant[4] lost people on. Kant was a very methodical rationalist. But he lacked creativity and dreams. Dreams create paradoxes not word play. Your brain cogitates impossibilities. Kant spent effort on time as a fundamental unifying idea to prove universals as *a posteriori* truths but there were so many easier ones to try. Like directionality. But they seemed SMALL to Kant, he wanted a big splash. There is no idea more fundamental to the universe than colocation. It even outstrips time and space. It is supreme against the standard model (I won't explain that but it's where physics is stuck) given that every Feynman[3] diagram DEPENDS on particles **close enough (AKA colocation)** to interact. It pervades BOTH. Even all elements of a theory are colocated. Stars and space. Gravity and mass. Words on a page. Stripes in a flag. Singers in a chorus. Time and again. No thing in the universe escapes colocation. This distinction changes what "for any" means (defined later).

Noninherency is the mechanism of colocation. When something is never not colocated it is noninherent. When anything is never colocated it is inherent. Everything is colocated with every other thing.

2.3 Fundamental Axiom of Inherency

Without further ado, let me define inherency. From this synthetic and analytic truth there falls out the fundamental axiom of inherency.

> **Fundamental Axiom of Inherency:** $\forall \bar{\bar{\exists}} I$
>
> IN WORDS: *For anything there does not exist Inherency. For anything Noninherency outside nonexistence.*

This is a perfectly meaningless logic or equation. But here is the significance: the double negation[23] is required because that makes it true for logic as any

[22] an abstraction that generalizes a map from one mathematical object to another and is structure-preserving

[23] Negation the concept is used here as a shoe-horn starting with a familiar concept but later on this action is declared an annihilation of a sign for the remainder of this paper.

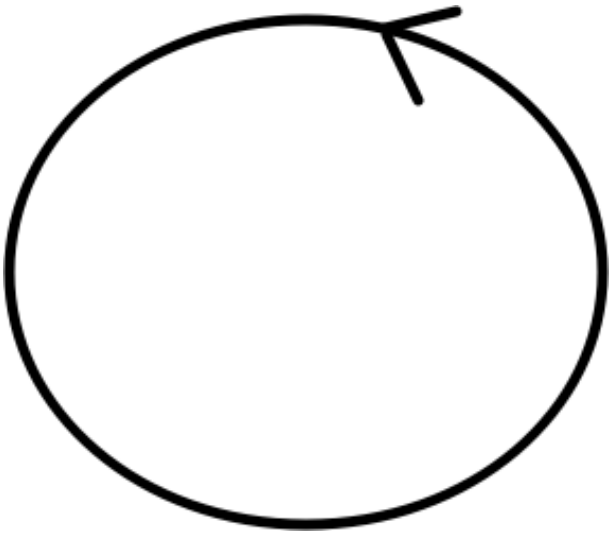


Figure 5: An inherent morphism which is an impossibility having no objects, no domain, no range, and no transformation. Literally, mathematically, philosophically a nothingness attached to itself. Colocated with nothing. As any morphism is a thing under higher categories this thing is never colocated. It has a structure of zero.

logic would demand. But the two negations span differing boundaries. This is the **negation of the negligible**. Not-existent is a concept you are familiar with. But given everything is colocated the second negation the not-existent boundary is NEVER CROSSED. Everything is colocated.

This all sounds perfectly meaningless, since the ideas herein will never be truly falsified or tested by experimentation in eons. And *gedankenexperiments* (thought experiments) might drive people mad. All plausible and true. However, they create the conditions for all things to be attached by a negligible boundary to one another indicated by any kind of sign, other than inherency. Cohen's[24] indiscernibles[2][25], by contrast, is fixated on relatives amongst things, and petty characteristic changes. Unanchored from an edge of any kind. But this theory doesn't require sets and even numbers.

Existence is a fraught concept, because at it's core it submits that there can be a pristine, unmovable location for an object. In other words, outside of the universe's interactions. Doesn't that structurally similate to inherency? For all my prior examples of your existence, from paradoxes to logical symbols, was disproven. When you say you exist this is what you mean: I can be quantified & qualified as distinct and unchangeable from the universe. You are placing yourself beyond the universe. Yet, that is a boundary you will never cross.

[24] https://plato.stanford.edu/entries/identity-indiscernible/#pagetopright

[25] I am in no way disparaging P.J Cohen's work merely as all work it is superceded when noncommensurates are discovered.

Because existence lays across the negligible sign boundary as it always should have been.

This seems like a tragic loss, for many people have staked their work on the assumption of the existence of existence. Think of all the rewrites! Proof that it is so? The idea of existence and inherency are colocated in your head with all the others but the object cannot be found in the universe.

The concept of inherency applied disproves existence. Through colocation. Everything then is bound into a continuum beneath inherency. Any element within must be no more than the supremum of noninherency.

PROOF: *Even though we infer the presence of dark matter, and we might take eons to discover how to measure and even interact with it, it is now and will be beyond man's mental capability to move dark matter to outside of the universe. With this improbable event as a time waypoint, the timeline to effect the same with regular matter would probably still take as long. Beyond the time span of any other living philosophy; a practical impossibility. As the infimum of a theoretical dark matter removal machine construction is beyond eons this timespan is theoretically infinite.*

Before this proof you all scoffed at yet another analytic *a priori* definition. Yet when I claimed this it was from knowledge this is an idea we have from birth of consciousness. We don't join society and believe in phantom realms until religion, we assume everything is available. But religion can't PROVE any of them, No *corpus delicti*. And that is why it's also a synthetic *a posteriori* truth. Only belief they impose on you deadens this fact. Once you realize removing a real physical thing is still beyond that ability it makes what religions offer laughable. If you read this paper and reject it, you are by definition antiscience because the scientific way is to DISPROVE it. Anything else, this is the prevailing theory. While I can't claim it will never be unseated, I don't encourage you to try. Not because I fear unseating but fear for your productivity. This paper took 10 years to write.

From this then the continuum of noninherency (Figure 6) holds that one can find any kind of boundary crossing or set membership, or category structure, and so on outwards given as they are noninherent; there is always at least one way to colocate everything and anything and so the sign for all is the same. Except existence. The only existence is found beyond a negated existence with a further sign annihilator that cannot be touched. The only available existence can be found in nonexistence. There is always at least one boundary that confines existence beyond a continuum. And that sign barrier, that negligible boundary can NEVER BE CROSSED. That makes the inherency boundary a degenerate form of sign and boundary. Repetition in many sentences was on purpose to drive home this probably unwelcome fact.

Now it is up to religion to prove the opposite. Deliver one inherent.

For now, this prevails.

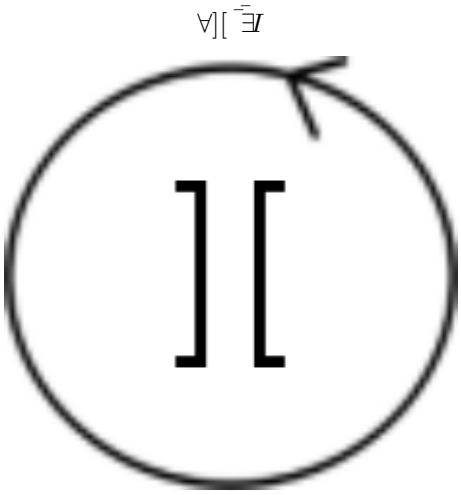


Figure 6: **Fundamental Axiom of Inherency**: There is a universe and there can be actions that change the universe. But those actions never violate inherency's boundary. Everything we know lives inside a continuum represented by][two opposing brackets held outward. The continuum is boundaried only by inherency. As described later the second sign can never **be crossed**.

2.3.1 The Rules of Continuums

Why a continuum[26]? A continuum is measured by it's extent not it's inner structure and the boundary is defined around all as inherency. It works consistently with the "for any" logical symbol. The extremum[27] is the negligible boundary and the sign that indicates it is NEVER CROSSED.

This leads to the Rules of Continuums:

The Rules of Continuums

1. For any graph all elements (objects, morphisms, logical symbols, boundaries, and negligible so on) must be within the continuum of noninherency below the supremum of inherency.

2. The inherency symbol must be present or assumed around any noninherent graph as the furthest edges. All elements may be at order less than supremum of inherency.

What you gain from this continuum is far more satisfactory: you gain the ability to build structure that can **appear** at any sign boundary for any time and any place. Order from colocation is gained as setting everything apart from

[26] A continuous series or whole, no part of which is noticeably different from its adjacent parts, although the ends or extremes of it are very different from each other.

[27] A point, or value that is a maximum or a minimum.

existence. It forces everything considered to be one act of colocation away. And there can by an infinite number of signs bounding/intersecting/overlapping noninherency. Since no thing exists, we can use noninherency to create an alternativve. Appearance is for everything and anything inside noninherency.

2.3.2 Appearance.

Rather than expound your mighty existence, we propose a lesser analytic *a priori* alternative. Here is the minimal declaration of you. You appear, any may be present and assuming you are one object forever in transition, this is you as you appear, namely the **Fundamental Axiom of Appearance:**

> **Fundamental Axiom of Appearance:** $\forall \mathcal{T} \mathbb{U} \notin \bar{\exists} I$
>
> IN WORDS: *For anything there is present* $\mathcal{T}$ *in* $\mathbb{U}$ *in colocation not an element of inherent. For anything as* $\mathbb{U}$ *present not contained with nonexistence.*

2.3.3 The Rules of Appearance

1. All ideas, objects, morphisms, negligibles and any concepts you devise are elements $\mathbb{U}$ of colocation in any universe, outside unescapable inherency. They are all bound under the sign of noninherency in the operator for any: $\forall$.

2. All things must either appear / be present under the sign of appearance $\mathcal{T}$, or not present under $\bar{\mathcal{T}}$.

3. These rules will apply under any other form or reason, logic, calculus, language, or any unknown uncountable math. These rules are inescapable by colocation.

Imagine what happens to logic diagrams when you can elucidate interactions as well as logic? They are not opposable based on truth but like tinctures can be overlaid in ideation and meaning. Things can be present or not. The distinctions interweave each other. The question that is asked at every graph change is what became true and what became present and absent. And this can apply to any tincture[28] or sign meaning overlaid on top. How you insert possible changes is by negligible regions that can act to create changes.

The presence truth table is trivial in Table 1 when applied to any graph.

I add on the unknown sign that makes express a mechanism like abduction, inference to best explanation, induction, deduction, and so on as a sign operator on top the other two. It has one defined Rule:

> **The Rule of Unknown:** Applying the sign UNKNOWN (?) to a truth value covers it as unknown for all universes for all time until it is removed.

Presence	Present	not-Present
object	$\mathcal{P}$	$\neg\mathcal{P}$
morphism	$\mathcal{P}$	$\neg\mathcal{P}$
negligible	$\mathcal{P}$	$\bar{\mathcal{P}}$

Table 1: The Logic Table of Presence: note the sign within a negligible region is distinct for visual clarity and synergy with inherency.

T/F	?
object	UNKNOWN
morphism	UNKNOWN
negligible	UNKNOWN
object	UNKNOWN
morphism	UNKNOWN
negligible	UNKNOWN

Table 2: Unknown Truth Table: Applying the sign UNKNOWN (?) to a truth value covers it as unknown for all universes for all time until it is removed.

Rules of Noninherency, Rules of Presence, and the Rule of Unknown combine to form dynamic graphs. They need a way to include them in CSP EG.

3 The mechanism of placeholders

Placeholders are regions where the presence of things is uncertain, improbable, implausible, unknown, or undetectable. It is a state of unknown presence. By the arbitrary definitions here one can introduce any kind of idea onto a CSP sheet of assertion that begins with always true.

In order to explain placeholders we need to define a negligible and a boundary.

In this inner philosophy an outlined, bubbled, or blobbed area on a CSP EG without a sign potency is a placeholder enclosing a negligible region. It can be a line, a point, or a region that is beyond the potency of a logical, rational, diagrammatic operation. It is conventionally a bubbled region or blob. I would prefer non-straight lines as a simple mental demarcation but it's not a requirement. You should adopt a legend and a specific convention when expanding. Here are the formalisms:

3.1 The Rules of Negligibles

1. For any graph, the sign or signs operating have one common "superset of things region(s)" outside where only the noninherency sign is true. Those region(s) are defined as negligible.

[28] Read John Sowa's explanation as more coherent and contemporary to CSP's.

2. For any negligible region, the presence of other things can be probable, possible, plausible and so on.

3. The negligible region(s) can be a point or points, and/or blob or blobs, and/or boundary or boundaries so defined per graph. Like CSP tinctures provide a contrasting colour, or any other clearly coherent convention.

4. All negligible regions are known as placeholders.

The convention of non straight boundaries lines for blobs and boundaries makes any graph intuitionistically similar. I won't quibble about points but I am certain there will be cases where specific conventions about points will be necessary.

Negligibles & CSP EG combine into one inner philosophy of dynamic graphing.

3.2 Synergy

The synergy of these ideas allows anyone to layer two-sign, three-sign, and upwards dynamic graphs like CSP's EG and charge, EG and mass and charge, EG and fear, and so on to explicate any kind of system, in any kind of epistemology, towards any end. It allows abduction, inference to best explanation, deduction, induction fuzzy inference, and on and on in a fundamentally undergirded way.

4 Application

Let's apply synergy. Here is an interesting science system that pervades a lot of things you use, including your smartphone.

It's name is the small gain theorem. Figure 7 is a very advanced concept taught at universities but when you start from this inner philosophy it's not complicated nor unapproachable. It's a natural extension of the obvious. In this diagram there are signals / morphisms w_o, w_1, v_0, & v_1 . and two objects **G** & Δ which are simple objects differentiated because they are separated somehow. Of course, the structure would be the same if it was 4 objects and 2 morphisms. The structures would be isomorphic which is the mathematical defined analytic of the structure of one could fit right over top the structure of another with nothing extra and nothing missing.

Here is the explanation[29]:

> *The block diagram of Figure 13.1(A)-(C) defines a new system* **G**Δ*, sometimes denoted as* **G**-Δ*,*
>
> *as the set of all pairs* (w_0, v_0) *for which there exists* (v_1, w_1) $\in \Delta$ *such that* (w, v) $\in$ **G** *for*
>
> w, v *satisfying Figure 7 (13.1 (A)).*

[29] https://web.mit.edu/6.241/ameg_www_fall2006/www/images/L06smallgain.pdf

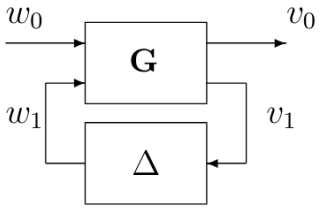
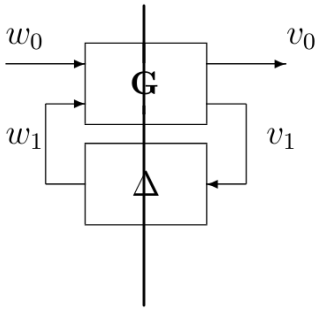
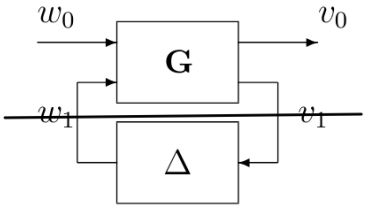


Figure 13.1: Small Gain Theorem Setup

(A)



13.1 (B) Divided Object Morphisms Change



13.1 (C) Divided Morphisms Object Change

Figure 7: Small Gain Theorem: For any system that doesn't change by more than one (whole unit) per transition then this is a rough approximation of domain-function-range applied to a time-varying object. In 13.1 You are **G** as an object undergoing change from one object state to another object state. Interesting second panel, 13.1 (B) if you take that system and cut it down the middle of the morphisms and the middle of the objects it give you two different interpretations: (B) is a domain-range of two morphisms and one object which is the traditional view along domain-range-function mental mapping, (C) is an domain-range of two morphisms, one object which is a higher interpretation (functions are higher levels are objects also). In any bisection you are at a fundamental justification of non inherency. Things depending on other things and all colocated.

What this means in our inner philosophy there is two objects that change over time (this could easily be a building and gravity as the change signal (AKA morphism)) - a dynamic object **G** as the object under consideration and it's estimated change Δ through every time instant. The change can never be more than one unit per time period. So if it was 1 on one instant, it might be 1.01 on the next. We don't define what one is. The change period can be instantaneously, per-second or per-year and so on; most people aren't aware of time-scale calculus by Stefan Hilger so the system could be discrete and/or continuous. But let's make it you. This "new system" **G** can easily be you and you one moment later, with w_o as the inputs on you from the universe (tea going in) & v_0 as you reacting to the world (air escaping lungs). That isn't a far fetched notion when you consider one electron change in one molecule and you are different by far less than 0.01. At one instant you are **G** and the next instant you are **G**+Δ. Or **G**-Δ and in this description the plus and negative sign mean positive and negative respectively. You will come to understand applying an inner philosophy that we don't fixate on symbols like signs meaning exactly the same operator in different scenarios because signs and the science of semiotics are not BOUND to anyone mathematical model but they all operate the same as Charles Sanders Pierce explained them (although his was not as clear as mine).

Let's consider this new-fangled system in the context of prior existence paradoxes I presented earlier.

Now if you look at this modified version of the last diagram it plots how that same system **G** changes over 3 time periods. It links the morphisms from one time period to another but removes the morphism names for clarity not for omission. The added grey vertical lines demark a single time or space period where things are at the same moment. If this seems odd real systems don't calculate themselves they just transition, we are adding a nonrealistic reimagining to make it clear to mere mortals what's going on. At the start this system state is $\mathbf{G_0}$ and then $\mathbf{G_1}$ and then $\mathbf{G_2}$. At the first moment there is no change, then Δ_0 is calculated. The plus or sum symbol in this diagram means colocation: the Δ_0 not part of the object $\mathbf{G_0}$ is colocated after the first moment. The object $\mathbf{G_0}$ **changes by** Δ_0 after some time period, it matters not. And this could be a space change instead of a time change, the math works the same. Now that's established, notice the two pink circles (if this copy is black & white / greyscale the first two circles) and the two green circles (if this copy is black & white / greyscale the second two circles) are the same. In other words, the same things are colocated in $\mathbf{G_0} + \Delta_0$ in time step one, and the $\mathbf{G_0} + \Delta_0$ object in time period two. But there is an additional object with $\mathbf{G_0} + \Delta_0$ namely Δ_1. And in the next time period the objects can't be the same again because the changes become colocated. And this goes on forever. So in this embarrassingly simple system it makes plain the truism, *"you are never the same way twice"*, *"you can't go back to the way you were"*, and many other literary obviousisms as non-explained paradoxes. You are only, in any philosophical description, fractionally the same as you once were. They can never explicate this with language. It is beyond distinction with existence.

In the introduction to this work, we asked if you were the same with or

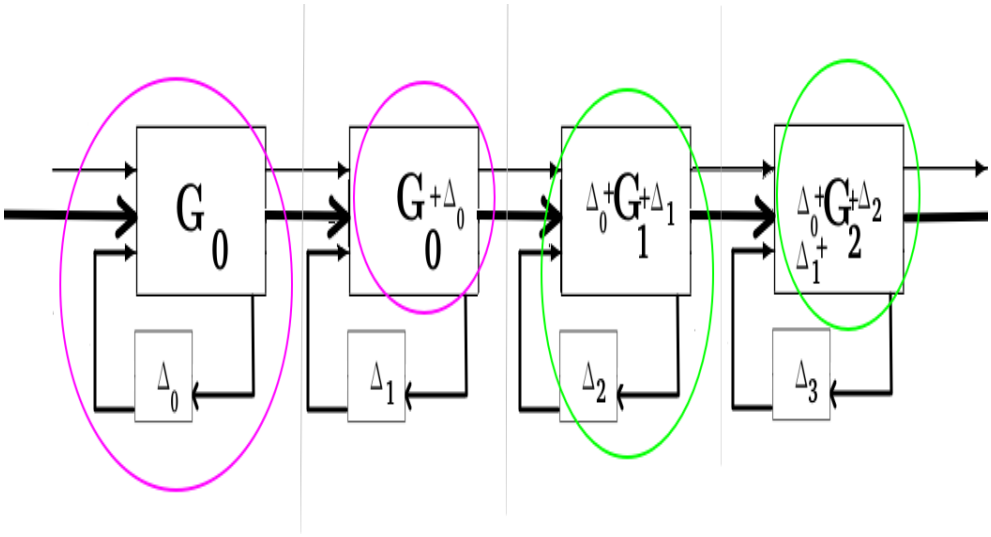


Figure 8: Any object under transition: **G** the dynamic object changes over 3 time periods (from initial state assumed the start) and with it the change is added after every time instant (denoted by vertical grey lines) passing that transforms what is colocated inside **G.** You as **G** are never the same because of this relationship between a transient time or space and non-negligible change. The two left pink circles are the "same" if you ignore time. The two green circles are the "same" if you ignore time. But since that changes even that violates P.J. Cohen's indiscernibles.

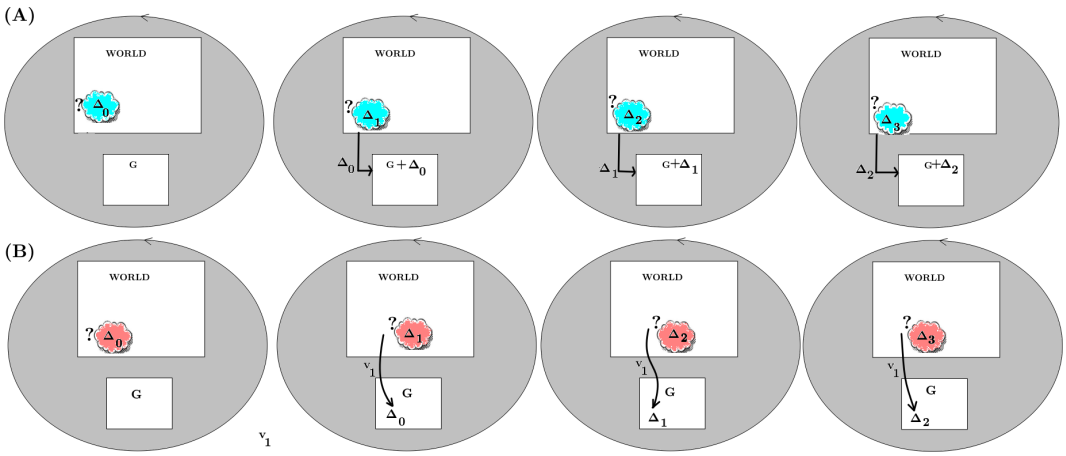


Figure 9: Dynamic Objects EG: Ringed by Inherency, Colocated Object G and World then the presence of time-varying delta objects - first possible then present - present within the world and then one moment later within or on G. False is assumed the round region. In (A) a set of consecutive graphs with a light blue bubble region badly drawn supposes the presence of a delta object in one instance that executes as a morphism colocated in the World that appears in the next instant. In (B) a set of consecutive graphs with a salmon bubble badly drawn abducting a delta object by way of signal v1 (from the Small Gain Theorem model) that inserts delta object (delta 0 through 3) that becomes present IN G. Allowing diagrammatic reasoning evolves all reasoning in the open not off the graph as this way expounds all factors diagrammatically.

without your arm. Now you can see conclusively in the most simple system in the conditions of time or space you never changing is an impossibility.

4.1 Dynamic EG

Figure 9 transcends CSP EG to include any kind of logic-in-dynamic (herein declared dynamic EG) system that can be created.

We see that negligible points (in (A)) are added for where new delta OBJECTS are added to the G and where they might appear from the World. But in (B) we also see that it might be MORPHISMS from the world that cause the change on elements under G itself. These distinctions may seem unimportant, but this diagrammatic reasoning and precise representations are exactly why we draw things out. You cannot see underlying assumptions when you gloss over interactions. And copying other methods impose analytic axioms that the Theory of Placeholders and Negligibles delivers.

5 Discussion

5.1 Summary

There are two parts to the summary: a general summation and a response to a critical thinking assessment.

This paper took yesterday's assumptions inside CSP's EG math and discovered a sign essence, noninherency, a way to meld dynamics with logic, and removed the false existence operator to where it belongs while delivering a presence operation that is firmly founded on a single concept covering all "existence" that cannot be evaded.

Another realization for an inner philosophy is that all models are APPROXIMATE because until one has full access to Kant's architectonic we are guessing with approximates. That is acknowledged with negligibles not with EG. We start from inner philosophy and create a model construct as a way to describe concepts, to add unknowns, but we are not bound to that model only that concepts and structure creates the understanding. IF someone can't show you a pictorial or diagrammatic version they don't understand it.

Looking to alternate critiques, of course, I am beyond pleased that our new masters, at the time of writing, cannot admit solving existence with all the GW and dollars and bits (Figure 10)! Glad that can be laid to rest as why humans will lead the knowledge discovery field for our future.

The inner philosophy process is where YOUR creativity is installed to take it whereever you wish to whatever grand or diminutive purpose. But it standardizes how anyone will install their philosophy alongside yours. For all I know and can recommend you apply *force bruté / trial and error* for all permutations and combinations of the ideas you wish to apply. There is no difference between guesses and inferences to best explanations and even abductions when nothing is certain. But when you do so the outcome is the same, you will extend this inner philosophy larger to your problem and more importantly your understanding.

This paper presents an inner philosophy, it makes no complete system: it doesn't restrict apart from a few rules, it doesn't depend in interpretations like the Axiom of the excluded middle, *modus tolens*, no metric and so on. Any skeptic that fixates on lackings demonstrates antiscience behaviour and noncomprehension. The inner philosophy was intentional as a baseline you can restrict to your application. As all science should be.

No diagram is correct and complete until the entire Kant Architectonic is assembled so no one is MORE correct than anyone else. That is an ABSOLUTE FACT that no PHILOSOPHER CAN REJECT. IT is truer than time and space. It is found within the universe that no sentient being has found the entirety of all knowledge in nature after thousands of years of exploration. And there is NO indication that another 10,000 years, 100,000 years, 1,000,000 years and so on in any universe will it appear to any sentient openly, clearly, and without any nondisclosure[30]. Hell, it took until Newton to observe the force of gravity pulling an apple to the ground. Even as every human before knew when you drop a

[30] An act or policy of not disclosing.

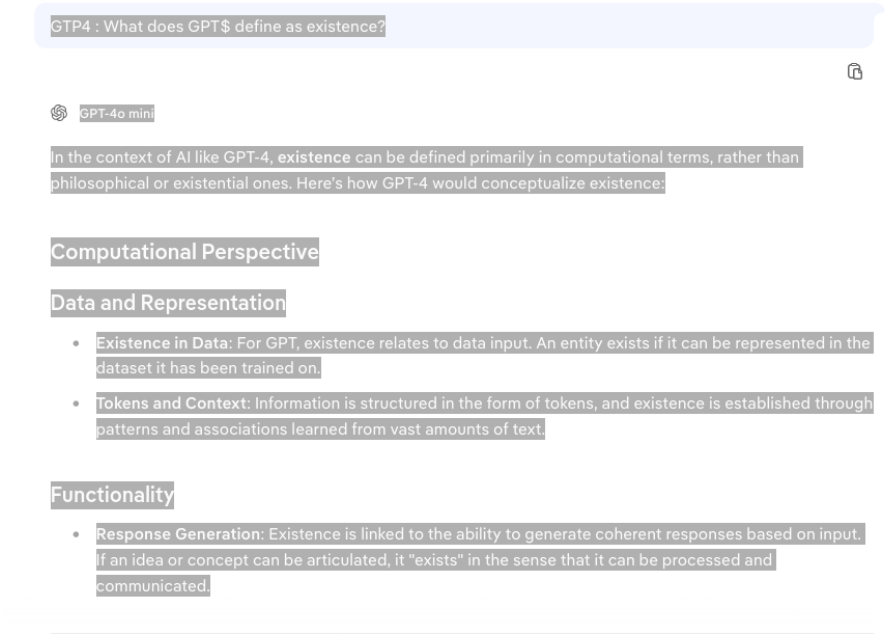

GTP4 : What does GPT$ define as existence?
GPT-4o mini
In the context of AI like GPT-4, existence can be defined primarily in computational terms, rather than philosophical or existential ones. Here's how GPT-4 would conceptualize existence:
Computational Perspective
Data and Representation
Existence in Data: For GPT, existence relates to data input. An entity exists if it can be represented in the dataset it has been trained on.
Tokens and Context: Information is structured in the form of tokens, and existence is established through patterns and associations learned from vast amounts of text.
Functionality
Response Generation: Existence is linked to the ability to generate coherent responses based on input. If an idea or concept can be articulated, it "exists" in the sense that it can be processed and communicated.

Figure 10: Thus Spake GPT:

rock it falls, knowledge right in everyone's mind from toddlers on. Without the proper inner philosophy there was little to attach it to.

Charles Sanders Pierce achieved a way to begin thought faster than first order logic and so on. CSP went into a litany of fever dreams, desperate to extend and expand the meaning of his semiotics research. And a lot of it was very good for baseline knowledge expansion.

But while he was so focused on EG and semiotics, he also realized the Newton's orbital calculations were wrong. And he proved it. But he didn't investigate and uncover that serious anomaly that would have been a blockbuster paradigm-challenging notion for naive Newtonian mechanics. It would have elevated his work to that of Einstein laying the groundwork for questioning mechanistic laws that weren't laws, only approximations. By fixating on one goal, and suffering from admiration of Newton, he lost track of the scoreboard. As a scientist, and he was an exceptional scientist, he was watching his feet and not the ball. That is a storied outcome and warning to all scientists, you cannot become so enamoured with any theory you ignore the anomaly sitting in front of you.

That is your goal, not hero worship of a fabled idol. All scientists err, most most of the time. Being at the moment one anomaly, paradigm is discovered is your life's purpose. Not glory, not fame, nor recognition. We have an innate duty to mankind like a soldier standing in a watchtower.

Where he erred is where his teachers didn't arm him with a proper unassailable starting point.

You must expose where theories err. It is no different than falsifying experiments to disprove. That is the goal of science.

This paper presents the inner philosophy applied to a sound logical EG system that can be the basis of any scientific inquiry that seeks true and false. But accepts and anticipates inclusions unforeseen and unimagined can be included at will. From these we solved serious yet seldom interesting concepts.

Why did we focus on some very primitive and philosophical ideas rather than address them in a math? These are understandable at a fundamental level but without the acceptance the rest can be hard to understand. And build upon. Since we tore up existence as a concept of you, in order to undergird we need to start with you accepting appearance. Once you see that they change your idea frame, you have unwittingly adopted an inner philosophy.

If you appear, anything and everything else can appear. But nothing is never not colocated.

If you accept everything is colocated, then they can appear anywhere in the universe.

If you accept things are colocated, then there may be a seen or unseen linkage between them and you.

From an epistemic condition, we have now undone a really bad idea that hasinfected your life and made life less fulfilling. This is deeper than religion. This is more profound than love. From the outset of an inner philosophy everything is constructive. You build from a solid reason base. You are not alone, there are things colocated. You can recognize transitions as object-to-object or morphism-to-morphism but nothing changes structurally alone. You are now doing what you have never thought to do in your life, and it is a very important topic: stratification. Stratification is the idea of classification or arrangement of things into different categories or groups. But in this, you understand that transitions are also higher objects when arranged in between and around objects in any graph. This is not just to look at ontologs, meaningless lists of things known as an ontology. But awareness that for every change there are actions on objects higher and lower.

I don't want to solve YOUR philosophy for You, I want to make solving more than YOUR philosophy a simple addition of yours to OURS.

Some of you might reply, but that math works, so why not just use someone's canned mathematics to describe everything. Because most mathematics is embedded with an OBSCENE[31] number of ASSUMPTIONS. Remember when I pointed out all philosophers are arrogant? I meant they rarely admit how fragile or faulty their philosophy might be. Some called axioms others called conventions they are mostly unadmitted guesses. From tradition more than anywhere else: if one of those is wrong, the entire derivation and the application delivers errors not answers. If you change the math operation you get different constants. When that mathematics finds an anomaly - which by Thomas Kuhn

[31] Offensive to standards of decency or morality.

and Immanuel Kant warned it will (Kuhn[5] pointing out that where a model fails it delivers an outcome that model cannot accommodate AKA commensurate and Kant pointing out without the architectonic we are still guessing with incomplete knowledge) end up failing at some point. Then what?

My goal is to make coherent many satisfactory hypotheses than can work without any coherence of each other. By design. By placeholders. Without interaction via the analog of signs, boundaries, & negligibles.

It adopts the vital discovery of Charles Sanders Pierce and his semiotic existential graphs - that every logic/reason/calculus/algebrae change is a boundary change and the boundary itself is undefined - that one can order, diagrammatically represent, insert and delete, simplify or expand, based on any number of syntax, grammars, orders, calculi, algebra and so on. The placeholder makes a boundary, a continuum[32], and a negligible available at any scale.

5.2 How Can I Take ANY of this Seriously?

There is nothing more valid than criticism of ideas offered here. I read Professor Paul's work on Critical Thinking:

5.2.1 Clarity: Is my thinking easy to understand?

This paper declares a way to structure any one philosophy inside and over a definite structure leveraging proven CSP EG. It presents a few concepts and how to apply them in a simple inner philosophy. Ideas are presented as defined.

5.2.2 Accuracy: Is it true?

Given this inner philosophy doesn't make claims about the eventual endpoint of Kant's architectonic it betrays no overstatement of it's case. It claims no *a priori* knowledge except one fact, the interpretation of sign boundary and sign operator directly within CSP EG. It predicts no *a posteriori* outcomes. The most likely arguments against will be borne of how this isn't in any prior work's confinements save CSP. That's a noncriticism for most old philosophy is ossified by that way of thinking.

This inner philosophy makes claims one can take or leave, makes no final pronouncements other than the concept of noninherency by way of colocation. So long as one follows the analytic *a priori* defined axioms outlined above, one ends up here.

5.2.3 Precision: Is it exact and specific?

This paper makes a system to structure ideas improving CSP's proven existential graphs. It presents a method to attach knowledge but not the interpretation, correctness, and so on. Where it is precise is that it restricts it's reach to only a few concepts not a sweeping nor complete thesis.

[32] A continuous series or whole, no part of which is noticeably different from its adjacent parts, although the ends or extremes of it are very different from each other.

5.2.4 Relevance: Does it relate to the issue at hand?

Any method that increases knowledge through better processes, a simple interface, and rationale mechanism[33] is a benefit to mankind's future. This paper doesn't overstate itself but the magnitude and importance of the problem. You can't be true to yourself on false assumptions.

5.2.5 Depth: Does it address the complexities?

The system outlines a very humble with one grandiose claim. It offers a simple framework[34] and allows for any additional complexities. One can imagine adopting the same facts in a novel framework. Signs were the mechanism to include dynamic grapsh within CSP's EG so not very deep. Tackling existence by itself is no small feat.

5.2.6 Breadth: Does it consider other viewpoints?

It presents a limited inner philosophy. It is aware of other viewpoints but concentrates on one. The concepts glued together are further signs, placeholders, negligibles, and boundaries on top CSP EG. The better answer is that the goal is to get out of the way of other viewpoints, it allows for upward expansion (towards Kant's architectonic) by expanding from the notions laid out here provided one holds to the "interface". Of course one might reapply colocation as a "pervasive" set member, a forgetful functor, and so on.

5.2.7 Logic: Do the ideas make sense together?

This work takes one synthetic *a posteriori* / analytic *a priori* fact and applies an incomplete yet expandable inner philosophy (not a formalized rigorous math) and gives way to include anything. Since application of knowledge leaves others with greater understanding how can that not be logical?

5.2.8 Significance: Is it important to focus on this?

The significance can be an analytic *a priori* / synthetic *a posteriori* fact colocation that "pre-exists" any discovery so much in thought no one before thought to use it: novel versions will be found in philosophies rederived to include colocation. Not from this paper alone. But colocation on it's own allows one to "rip a hole" in a logic graph and leverage EG as a scion for clear thinking because it creates an overlapping further sign region. The only way to disprove this existence interpretation rests applying any other set of analytic *a priori* truths that dispel the notion of colocation away from any in all universes for all time and demonstrate the concept can never be true before knowledge. It is doubtful anyone will try because philosophers depend more on status than presenting failure.

[33] A group of entities, such as objects, that interact together.
[34] A basic conceptual structure.

5.2.9 Fairness: Am I being just and unbiased?

Bias in this case would be a preference or a leaning towards a various school of philosophy or mathematics. This paper only attached to Charles Sanders Pierce. Fairly, this argues that they all possess errors and flaws that seem intractable. It proffers nothing all-encompassing. In order to unseat this any philosopher would need to remove colocation. It will be impossible for an aged philosopher to remember a time when they didn't assume colocation.

5.2.10 Summary

There is no arrogance in an inner philosophy so grandiose as the least braggadocio of any common philosophy. Did any modern philosophy you were presented make honest limits on expectations for what existence is? Did they honestly try to explain it, or did they gloss over it? Then the critique lies elsewhere.

6 Conclusion

This paper sets out the noninherent-self-existence inner philosophy because when one reimagines Charles Sanders Pierce's existential graphs attributes with what he missunderstood about them, it defines an unassailable synthetic *a posteriori* and analytic *a priori* fact that colocation is an inescapable concept applied to existence that forces everything we understand to be colocated. Under the sign of colocation/ inherency we are all colocated and the idea of existence is proved unreachable. Rather, we maintain the ability to present an object that can colocated by anything and everything in the universe, metaphysical or natural.

From the Fundamental Axiom of Inherency we prove existence is unreachable. There is no *gedankenexperiment* or falsifiable experiment that can disprove colocation. From the **Fundamental Axiom of Appearance** we see everything can be present when colocated (or not colocated with nonexistence) in a negligible region on the same sheet of assertion. Present is an approximate for existence but unlike all fragile definitions of existence has a solid framework to explain nonexistence.

Further, we can create any kind of placeholder, immune from the sign potency that allows one to insert it anywhere in logical, diagrammatic, or rational form, that imagines ways to construct additional layers - in stratification of logics if that be your goal - can expand this inner philosophy in any direction to encompass any application or mathematical problem.

This paper makes no claims about Kant's architectonic other than from sign negligibles and noninherence we disprove existence by a pervasive concept colocation for all possible worlds (for all possible universes) for all times.

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mailto:philosophicaldaemon@gmail.com&subject=VDI-Permission_RE_Noninherency

NB

This paper will be placed on arkiv for consideration by all, and critique by any, but it will not be held up by any kind of "review" or journal "process". After reading the works of CSP philosophers for decades I see no one has the insight to imagine them they've had decades to discover them. By happenstance, my career has been injured by evil actors in that I have had so many journals held up by antiscience[35] behaviours I refuse to have my inventions delayed, frustrated, or stymied. By any means available, please critique away.

If you wish to cite this paper it is:

Erickson, David Ryan, The Noninherent-Analytic Inner Philosophy:", Erickson2026Noninherent"Noninhere AnalyticInnerPhilosophy, keywords: "negligibles, semiotics, placeholders, CSP, signs, inherency, noninherents, Charles Sanders Pierce, dynamic graph, Existential Graph, EG, sign annihilation, continuums, boundaries as sign operators, colocation.

And as a BibTex:

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@article{Erickson2026NoninherentExistence,
author = "David Ryan {Erickson}",
title = "The Noninherent-Analytic Inner Philosophy:",
publisher = "Veterans Defence Investments",
year = 2026,
address = "Coldstream, BC",
edition = "First Edition",
keyword="negligibles, semiotics, placeholders, CSP, signs, inherency, noninherents, Charles
}
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